THE PACIFIC

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THE CHOICE.

Charles L. Frazer.

I ask not wisdom for the world's acclaim,
  Nor wealth, nor place exalted, neither praise,
Nor that the sunshine gladden all my days,
  Nor that my footsteps lead to paths of fame.

Nay! rather would I seek the lowly ways
  Where bloom the flowers of love and constancy,
Where I may walk, and hand in hand with Thee,
  Climb surely upward through life's tangled maze.

If ills o'ertake me I would not repine,
  Nor oft complain nor falter by the way,
But trust Thy goodness e'n the clouds be gray,
  And to Thy keeping all my ways resign.

Content to follow wheresoe'r Thou lead—
  In sunlit paths, or on misfortune's road—
If happ'ly I may lighten someone's load,
  And so reflect Thyself in loving deed.

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"THE LOVE IN THE DEED."

"It is not the deed we do
Though the deed be never so fair,
But the love the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair."

The Baltimore Methodist suggests: "Let us get rid of the vanity of doctorates and masterships and the millinery of ecclesiastical display, and be our own simple selves." We have observed latterly that many programs for religious gatherings have the "D.D." omitted from the names of the persons listed to take part. It has been the custom of The Pacific for some time to omit as much as possible the formal use of this degree when making mention of ministers. And we prefer to make it the "Rev. Dr. Richard Roe" rather than the "Rev. Richard Roe, D.D."

The Michigan Christian Advocate puts forth the following "If": "If our church and the church South were to unite, and the United Brethren and the two branches of the Evangelical Association and the Methodist Protestants, all Methodist in doctrine and partly Methodistic in polity, were to unite with us, there would be one church with 5,368,390 members, and one set of machinery and officials in the several departments of missions, publication and education would answer for the five or six now operating. What mighty plans of conquest would be possible!"

Bishop Moule of England stated in a recent address that John Stuart Mill, who, he had reason to believe, died a Christian believer, had in his treatise on "Liberty," which was written when he was an agnostic, advised the use of the rule, "Would my conduct approve itself to Jesus Christ?" Every man who asks thus and seeks earnestly to make his conduct approve itself to Jesus Christ will come into the abundant eternal life. Jesus once said to the Jews: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God." And he said also: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

It is said that the 103d Psalm was read once a day in the family worship in the home of John Angell James. The day after his wife died he was asked whether the Psalm should be read, and his reply was: Yes, it is as full of comfort as of thanksgiving. The Rev. J. H. Jowett says concerning it: "And so it is. It seems to me as though in its wide outlook it comprehends all the varied needs of men. If I want a vehicle for my praise I find it here. If I want heartening in my distresses I find it here. If I am imprisoned in immediate circumstances, and am in need of elevation, I find the inspiration here." If the reader does not know what the 103d Psalm contains, let it be looked up and read. It might not do any harm to imitate the example of John Angell James and read it even if it is familiar.

The Rev. L. D. Rathbone has been asked by the executive committee of the California Home Missionary Society to take the position of superintendent. When the matter was first mentioned to Mr. Rathbone he was not favorably inclined toward it. But the special committee which had been appointed to suggest some one for the work, having concluded that he was the man for it, presented the obligation in such a manner that Mr. Rathbone has consented to take the position provided no insuperable objections are made by the church of which he is the pastor—that in North Berkeley. The Pacific hereby extends sympathy to the church. It will not know what to do at first; there will be not a little consternation in its ranks when it hears of this action. But we believe that it will earnestly and prayerfully consider the matter, will come to see that hands have not been laid on their beloved pastor hastily and inconsiderately, and concluding that, considering the wider interests, it will be greatly for the good of man and the glory of God, will consent to give him up to this important work to which he has been called. It is the wish of the executive committee that Mr. Rathbone enter on the work of the superintendency the 1st of September. Should he accept the call he will make a worthy successor to the Rev. J. K. Harrison who gave himself devotedly to the work for fifteen years, and laid it down only when his health imperatively demanded a less laborious task.

The Rev. Dr. McLaren, who has charge of the Presbyterian home mission work in Western Canada, went over to London recently to secure workers for his field. Western Canada, he says, is developing at an amazing rate and he has great difficulty in getting missionaries. During the last year nearly an hundred new fields were opened up. In many of these fields there are from two to six preaching stations. In the summer students are secured for many of the fields, but when they return to college the stress begins. While in England he secured for the work several persons who will give to it the service of a year or two while preparing to enter college. They are to reecive seven dollars a week and their board In the work they plan to save something to help them along in the college course. Some of these young men have had some Christian institute training. When a representative of the British Weekly inquired of Dr. McLaren as to whether the college course would be in England or in Canada, he smiled and replied: "There is the lure of the West to be reckoned with. Even people living in the eastern part of Canada feel the lure of the West. Young men who enter that won-

derful region are rarely inclined to return to the Mother Country." And it turns out also that some of them do not go to college even in Canada. Perhaps it is just as well. Not all fields need college men. And if men set themselves about it they can develop on the field. In the middle of the last century many ministers did it in the woods of Ohio, Indiana and other states. They can do it in Canada. We once heard Schuyler Colfax, vice-president of the United States, say that he never attended school six months in his life. But he became noted as an orator and a writer.

THE EPISCOPAL CHURCH IN NEW YORK CITY.

To maintain all Episcopal churches in the three boroughs of the Bronx, Manhattan and Richmond it cost last year $1,684,512, and this is exclusive of sums given for missions, or expended on the poor. The debts on all Episcopal property in New York are only $684,500, while the city's valuation of that property is $37,000,000. Next in property valuations is the Roman Catholic Church with $31,500,000. These are official city valuations. The city reckons that Trinity Church and graveyard, on lower Broadway, are worth $14,160,000, but nobody has been found who thinks they can be purchased for that sum, even if they were for sale. There are seventeen Episcopal parishes in New York having incomes each year exceeding $30,000, and there are eighteen with memberships each exceeding 1000.

It has been ascertained that the parishes that spend most on their own public worship, salaries of their rectors, fine music and the maintenance of their churches, also give most to missions. The two churches in New York which pay highest salaries and maintain music on an expensive scale, are St. Thomas's and St. Bartholomew's. Yet they stand at the top of the list of those which give money to others. For example, for every $1 which St. Thomas's spent on its own church, it gave $2.71 last year to the poor of the East Side, to fresh air work for sick children, to Church extension in New York's suburbs and to missions throughout the world. St. Bartholomew's record showed $2.66 spent on others for every $1 spent on itself. There is hardly another such showing in all America, perhaps in all the world. Many well known New York parishes give as much to others as they spend in their parish churches, and a host of them give half as much.

While the Episcopal communicants in New York City have increased 28.8 per cent during the last ten years the Sunday-school attendance has decreased.

"Sunday-school membership in the suburbs of Staten Island and the Bronx increases, but the loss on Manhattan Island is so great that this increase is wholly offset.

'Reasons for this loss in children, a loss which is regarded with apprehension, are the coming in of foreign people and the consequent crowding out of English-speaking ones, the advance of business, which makes Manhattan more and more the down-town section and the residence of hotel dwellers who come from all over the country and are at an age to have children grown. It is claimed also that ten years ago membership was counted, while now, under the advice of a new Sunday-school commission, actual attendance is reckoned, and that the change, while an advance, makes an unfavorable showing for the time being."

It is said that more than a dozen marriage ceremonies occur every week in the "Little Church Around the Corner." This is more than take place at four or five of the other churches.

Although the Episcopal Church has more communicants than any other denomination in Uew York, the number is only about 100,000. The Lutherans number 48,000, the Presbyterians 46,000, the Methodists 44,000, the Baptists 38,5000. The Congregational membership is about 3,000.

AN ANCIENT CHURCH EDIFICE DESTROYED

Claimed Greater Age Than the St. Augustine, Florida, Church.

What was said to be the oldest church building in the United States was destroyed by fire at Ysleta, Texas, a few weeks ago. A press dispatch in eastern papers says:

The ruins of adobe and stone are to be removed, under the direction of the Catholic Church authorities, and a thorough search made for hidden treasure, which acocrding to legends that have been handed down for generations lies buried beneath the floor of the building. The records go to prove that Ysleta is older than St. Augustine, Fla. In the records of the great cathedral of Madrid, Spain, is found the report of Marcus de Niza, a French monk, who says that he left the City of Mexico and made his way north, finally crossing the stream that is now known as the Rio Grande. He says that he followed the road that he left for his mule to take. Part of this manuscript is written with the blood of a deer for ink, and his own forefinger nail for a pen. He says that in 1537 across the Rio Grande he found the village known as Ysleta, occupied by the Pueblo Indians, whose traditions all point to their having been of the ancient Aztec race, or to a people of even more remote origin.

Franciscan missionaries arrived at Ysleta four or five years later, and the mission church which was destroyed by fire a few days ago was erected. It was completed about 1550. In many respects it was the most unique mission building in the Southwest. Owing to the fact that it was remotely situated it was seldom visited by tourists, and little has ever been written about it. It was a very large structure, and was built with the idea of serving as a fortress in case of attack by Indians, as well as for worshipping purposes. The walls were four feet and six inches thick.

It was the boast of the worshippers that the candles which burned at its altar had shed their light continuously for more than 350 years. It was one of these candles that caused the destruction of the church. A piece of tapestry was wafted against the blaze by the wind and in an instant the inflammable material of the altar was afire. It was as dry as tinder and the flames quickly spread to the other woodwork of the edifice. The interior was soon a roaring furnace. The town has no means of fighting fires and the people were forced to stand idly by and watch the building go to its doom. There is great sorrow among the people on account of the destruction of the historic edifice.

The membership of the church embraces many Pueblo Indians, Mexicans and half-breed Spaniards. It is one of the most picturesque crowd of worshippers to be found anywhere in this country. The early

records of the church show that it was one of the richest in the New World. It is believed that much of the treasure which it formerly possessed is buried, either under its floors or in the ground adjacent to the ruins. A few years ago while excavating in the grounds adjacent to the edifice a large sacristy lamp of solid silver was unearthed. This lamp was of unique pattern and peculiar workmanship. It bore Spanish dates of several centuries ago. The Catholic Church authorities took possession of the lamp, and it is said to have been taken to the City of Mexico and deposited with other treasures belonging to the Church. It is supposed that this lamp and possibly a vast amount of other treasure were buried to keep them from falling into the hands of Indians. It is known that many Indian raids were made upon Isleta in the early days, and, in fact, as recent as thirty years ago. The Pueblos here were always true to their religion. They assisted the Mexicans and Spaniards in defending the church and town when these attacks by Apache and other hostile tribes were made upon the place.

THE NATION'S TESTING TIME.

A Sermon by Washington Gladden.

On one of the Sundays that the General Assembly was in session in Columbus, the Rev. Dr. Washington Gladden, spoke in his pulpit on "The Nation's Testing Time." The Ohio State Journal says that the body of the church was largely filled with delegates to the Assembly. Dr. Gladden is known widely as a man who is considering the great questions of the day with large wisdom and from a high Christian standpoint. As usual when thinking men and women are within reach of him many avail themselves of the opportunity to hear him. Dr. Gladden's sermon that morning was one well worth hearing. It has been summarized as follows:

"There are many Americans, who do not regard themselves as pessimists, or alarmists, to whom it is clear that this nation has come to a testing time. I think the eternal righteousness has a controversy with this people; just now, several controversies, indeed, respecting the progress of the national life. We are bringing ourselves in more ways than one, under the operation of the eternal laws; and our national welfare will be seriously affected by the manner in which we solve the problems now before us. I think God is testing this nation, just now, very severely; and that our future prosperity and peace must largely depend on the manner in which we meet these tests.

How It Is Treated.

"A nation is tested, as a man is tested, by enlarging its resources, multiplying its duties, giving it wealth, power, opportunity. The wisdom and judgment which have sufficed for lesser affairs sometimes fail when tasks are increased and responsibilities are multiplied. A good brigade commander may not be equal to the management of an army corps.

"Just as a man often fails to abide the test of prosperity, but manifestly deteriorates under it, losing his interest in men, so a nation subjected to the same test, may fail in the same way.

"It is the vast accumulation of power, of wealth, of territory and resources, that has brought our nation to this testing time. The simple question is whether we can endure prosperity; whether the nation can hold fast to its ideals in the midst of the mighty enlargement of its material resources; whether it can keep the interests of manhood and character, of justice and kindness, of truth and righteousness, uppermost in all this conflict.

"See what shapes this test of the nation is taking."

Dr. Gladden here presented and discussed, clearly, forcibly and briefly, the following questions of vast and increasing importance to the nation:

Can we assimilate our foreign elements? Can we preserve the heritage of freedom to all our people? Can we punish and restrain predatory wealth? Can we keep the peace between organized capital and organized labor?

Essential Prerequisites.

In his discussion of the first question Dr. Gladden said, speaking of the vast additions now being made to our population: "These elements cannot be civilized unless they are moralized; unless their lives can be brought under the power of our national ideals they can be nothing less than a peril to the nation. Is the nation meeting this test of its capacity in an adequate way? Is it surrounding these millions of strangers, on their arrival, with the kind of influences that tend to transform them into good citizens?"

Taking up the next question, as to whether we are going to keep the promise to the black man which the exigencies of the civil war extorted from us, Dr. Gladden said, among other things: "Can anyone fail to see that the argument which proposes to deny to the negro the freedom which is the prime condition of manhood, on the ground that he is an inferior being, is a flat repudiation of all that is essential in Christian morality? * * No man can violate the laws of brotherhood without getting the penalty paid directly into his own character. No race can reduce another race to a serviture, no matter how mild, without blasting its own civilization. We are dealing here with the eternal laws of God, and they are never trifled with with impunity. Is not this a tremendous test which events are now applying to the conscience of this nation.

Speaking on the question of the ability of the nation to punish or restrain predatory wealth, Dr. Gladden said: "We have seen the extent to which vast combinations of capital can array themselves against the public welfare, and override the laws in the pursuit of their plunder, and there has been a great uprising of the public conscience against such lawlessness; some attempts have been made to bring some of these criminals to justice, but the results of these attempts have been altogether unsatisfactory. Several rich men have been convicted of criminal practices and some fines have been inflicted, but nobody has yet been punished.

Merely Commutation.

"A fine is not a punishment; it is a substitute for punishment. We shall never have justice in this land until the whole system of fines is abolished and rich men are compelled to suffer exactly the same punishment as poor men. The serious and alarming fact is that in spite of the great number of violations of the transportation laws which have been proved against big shippers and railway officials, not one of them has gone to jail. Is there justice in this country for rich criminals? Are our laws powerless to deal with millionaires? That is the question which events are crowding upon the conscience of the nation. A good deal hinges on the way in which the nation meets

this test. Can you fail to see that tremendous consequences are hanging on this issue?

"Another burning question takes this form: Can the nation keep the peace between organized capital and organized labor? The relations between these contending forces are anything but friendly; they tend to become worse and worse. Chronic conflict can bring nothing but desolation to the nation. And it must be said that the two classes are steadily pulling apart and becoming more and more bitterly antagonistic. I wonder if either class can seriously entertain the expectation of conquering and subjugating the other!

"There are other disquieting issues of which I must not stop to speak. I have said enough to make it plain that we are living in days somewhat critical for this republic. I suppose all days are critical where free spirits are meeting the problems of conduct—life and death, blessing and cursing are set before us every day. But sometimes the issues are more accentuated.

Wise Leadership Needed.

"Of course, it goes without saying that we need wise and resourceful and courageous leadership. We need men who have understanding of the times, and whose thoughts are at home in the eternities; men who can see things in the large way and bring the aeonian light to bear upon the problems of the hour.

"In the struggle of the social classes more than anywhere else we need leaders, but they must not be leaders of classes—they must be men to whom the welfare of the whole is dearer than the interest of any class or party. Any other kind of leader, whether of employers or employed, is a social enemy.

"Yes, we want leaders for these critical days, a few conspicuous leaders of large vision who shall plan our campaign for us; but, more than this, we want a great many inconspicuous leaders who can help to keep the ranks in order and in motion. We must have the capacity and the spirit and the enthusiasm of leadership widely distributed through all our society—multitudes of men and women with moral initiative, with convictions and ideals, and resolute purposes; men and women who believe in the eternal righteousness and are ready to stand for it every day and everywhere, with unfaltering faith and undaunted courage.

"Nay, it is not merely a few great leaders that the crisis calls for, but many leaders of great loyalties. Is not this the meaning of our enlistment in the Christian service? Are we not, all of us, called to be kings and priests to God? An army in which every private is an officer; a republic in which every citizen is a king. That is the Christian commonwealth. 'Follow me,' said Jesus. Every Christian is a follower. 'Let him that heareth say come!' Every Christian is a leader. This is no mere paradox. It is the simple statement of the universal social fact.

Only One Objective.

"If one is our master, even Jesus the Christ; if it is His word that guides us, if it is His law that binds us, we shall move forward together, we shall have the same objective.

"And this, I do most profoundly believe, is the only leadership under which our nation can meet the tests that she is now confronting. There is a way to answer every one of these critical questions now pressing upon the conscience of this country, and there is, I believe, only one way. That is Jesus Christ's way. We must learn to think about these matters just as He thinks about them, and to handle them just as He would handle them. If we do this it will be well with us; if we refuse to do this it will be ill with us.

"And it must be true that if we, the people who bear His name, would meet all these issues in His way, our perils would soon be past.

"Shall we, will we, meet them in His way? What, after all, is the supreme test of the nation? Would the Christian people of the nation venture to stand for this? How many of them? We say that we believe in Jesus. What do we mean by that? Do we believe that He is able to manage the business and the politics of the world? Not many of us do, I fear. Yet that was the main thing that He came into this world to do. And He has been waiting—oh, patient Christ—so many centuries for His people to believe in Him and give Him a chance to do it. Dare we, as Christian men, as Christian citizens, live as Jesus bids us live—and find His way and walk in it?

"Some time we shall. Some time we shall wake up and see that the way of Jesus is the way of life and health and peace for men and nations.

"I wonder how many French revolutions and how many civil wars, and how many anthracite strikes, and how many other visitations of righteous judgment it is going to take to make the church and the nation believe in Jesus Christ?"

MEDICAL MISSIONS IN THE ORIENT.

By Rev. Walter R. Lambuth, D.D.

The Centenary Missionary Conference which convened in Shanghia April 25, was preceded by a conference of medical missionaries which continued for four days. There were over sixty of these heroic men and women present who have often pioneered the way for the gospel, and in not a few cases have thrown themselves into the breach in cases of mob, riot, and plague with a self-abandon worthy of all admiration. Looking into the faces of such a body of stalwart workers, one cannot help but think of such names as Peter Parker, of whom it has been said, "He opened China with the point of the lancet;" of Dr. J. G. Kerr, of Canton, whose hospital in times of danger was considered equal to the protection of two British gunboats; and of Dr. Kenneth McKenzie, who, with the cooperation of Mrs. Dr. King, was instrumental in diagnosing the case of Lady Li, which resulted in her cure under the skillful hand of the lady physician, and won the confidence and support of the great Viceroy, Li Hung Chang, to medical missionary effort.

The chairman of the conference was Dr. G. A. Stuart, President of the Methodist University at Nanking. Some of the prominent members were Dr. H. W. Boone, in charge of the Protestant Episcopal hospital, Shanghai; Dr. Agnes Stewart, who has a large practice among women in Central China; Dr. J. L. Maxwell, from the island of Formosa; Dr. D. Main, of the Church Missionary Society at Hangchow, one of the most enterprising and successful medical missionaries; Dr. J. R. Wilkinson, in charge of the splendid Southern Presbyterian hospital, just outside of the wall of Soochow; and Drs. Margaret Polk and W. H. Park, who are at the head of their respective hospi-

tals in the same city under the auspices of the Boards of Missions of the Methodist Episcopal Church, South.

Some of the subjects under discussion were "Antiseptics;" "Mission Hospital and Dispensary Construction;" "The Use of Native Drugs," including calomel, camphor, rhubarb, opium, gentian, cinnamon, and the castor oil bean; "Cyclic Vomiting," a disease almost distinctively Chinese, though sometimes found in other countries; and "The Evangelistic Side of Medical Missions." In connection with the latter we find Dr. D. Christie, of Mukden, saying: "As an evangelistic agency medical missions have been so fruitful that this alone would be sufficient reason for their establishment and for their continuance. Nowhere can such miscellaneous crowds be regularly preached to as in the dispensary waiting room, and many are reached who could never hear the gospel in any other way. Those who are admitted to the hospital have unique opportunities of hearing and receiving systematic instruction in Christian truth, and that at a time when many are moved by the uncertainty of life, when their hearts are softened by the unwonted kindness shown them, and when they have leisure and rest from their accustomed labors."

While the most of these medical missionaries have little or no time for evangelistic work outside of their hospitals, much can be done through the daily ministration of the Word in the hospital chapel, where hundreds of outdoor patients assemble for treatment which they receive in turn. If the surgeon has time and strength, a talk of fifteen or twenty minutes every day to these waiting folk, explaining in simple words some miracle of healing or parable, his words go far toward convincing the patients that the kindly treatment they receive is a concrete expression of that truth which God the Father has revealed to men through his Son Jesus Christ, who was anointed to preach the gospel to the poor, who was sent to heal the broken-hearted and recovering of sight to the blind.

There can scarcely be a more interesting place in all China than a hospital ward, where such experiences as the following are encountered. Dr. S. S. McFarland gives an account of a patient with a gunshot wound of the forearm, the result of an exploded shell. This Chinaman had been in the habit of earning his livelihood by collecting spent shells around the soldiers' camps and selling them for old iron. Breaking open one of these shells, it exploded, blew off his left hand, and severely injured his face. In a semiconscious condition and utterly helpless he lay for four hours exposed to the heat of the July sun. A mandarin, happening to see him, ordered some coolies to carry him to the hospital. Thinking, however, the man was not worth this trouble, the poor fellow was thrown by the coolies into a ditch to die. Out of this, though much exhausted from hemorrhage, he managed to crawl for five hundred yards to a corn merchant's shop. Seeing a large basket of meal, he overturned it with his sound arm and coiled himself up inside the basket. The owners of the shop, to get rid of him, carried him in the basket to the hospital gate, where he was left outside to die.

The doctor states that the remarkable fact in this case was that only six months before that time he was engaged in the same occupation when a shell exploded and blew off his left leg. In spite of that experience, he continued his business of shell-breaking, with the consequence as indicated above—an illustration of Chinese persistence. He was carefully treated by the missionary in charge of the hospital, and had no bad symptoms except an attack of malaria. The drainage tube was removed on the eleventh day, and wire sutures from the flap on the twenty-fourth day after the amputation of the arm. The patient left the hospital quite well four weeks after admission, minus an arm and supplied with a wooden leg. The doctor remarks upon this case: "Doubless a military career would be advisable, as this patient seemed such a difficult person to kill."

It was said of Dr. Kenneth McKenzie—in whose hospital this Chinaman had been treated—that he led more of his patients to Christ through his personal ministry than all the other missionaries of his mission in that section. Whether this was true or not, there was no man in North China who more thoroughly exemplified the spirit of his Master. He was simply indefatigable in his efforts to relieve suffering and, at the same time, to carry home to the heart of the sufferer the hope of salvation and the possibilities of a large life through Jesus Christ. Since hundreds of these patients are from remote districts and return to their homes with the gospel story, medical missions become, as Dr. Christie has clearly set forth in his paper on "Medical Missions" before the Centenary Conference, a pioneer agency, an evangelistic agency, an object lesson in Christian love, a revelation of God, and an essential part of the church's work.

My attendance upon the sessions of the medical section of this conference has convinced me of the wisdom of the boards of missions in sending out men who are thoroughly qualified from the scientific as well as Christian standpoint. One meets upon the very threshold of this field the necessity of giving to the Chinese a clear rationale of the principles of modern medical science and treatment. I am indebted to Dr. W. H. Park for a couple of Chinese prescriptions which will illustrate my point. The first is for indigestion: "A portion of the jaw of a wild hog; a portion of the jaw of a tame hog; a portion of the jaw of a goat; a portion of a goose bone; a portion of a peacock's bone; a portion of the tail of a fish; a portion of the head of a venomous snake." The foregoing is a case of kill or cure; or, we might change the phrase and put it, cure or kill.

Here is another prescription which is declared by the Chinese to be a specific for rheumatism and exceedingly helpful in old age where the joints are getting stiff: "Powdered snakes, two parts; wasps and their nests, one part; centipedes, six parts; scorpions, four parts, toads, twenty parts. Directions: Grind thoroughly, mix with honey, and make into small pills, two to be taken four times a day."

Could there be any further argument necessary for the establishment of a few centrally located medical schools in which anatomy, physiology, materia medica, and other branches of medical science might be taught the Chinese students, who, in turn, will become the assistants of the medical missionaries in their hospitals and dispensaries, and afterwards Christian practitioners who will have it in their power to confer untold blessing upon a people who have suffered many things at the hands of their native quacks and charlatans?

Marvelous progress has been made in this department of missionary work since the arrival of Dr. Peter Parker from the United States in Canton on October

26, 1834. This pioneer opened the first medical mission hospital in China. Single-handed this courageous missionary of the American Board was the first to perform upon Chinese the operations of lithotomy, amputation of limbs, and the removal of tumors such as only an unexplored medical field as China could produce. He founded the Medical Missionary Society of China, which is the oldest association of its kind in existence, and continued his useful career, active to the last, until he was called to rest in Washington City at the advanced age of eighty-four years.

The statistics for 1907 give for medical missionary work in the Chinese Empire: 166 hospitals, 241 dispensaires—a total of 407. There were 1,044,948 patients treated, of wrom 35,301 were cared for in the hospital wards; the others were out patients. These wards are supplied with 4,500 beds. The sum of $245,000 (Mexican) was expended during the past year in carrying on this work, of which amount $206,000 (Mexican) was contributed in China. Dr. W. H. Park, surgeon in charge of the Soochow Hospital of the Methodist Episcopal Church, South, leads in the amount of funds contributed by the Chinese to his institution, which is the oldest in the city, and which wields a powerful influence in that great center and in hundreds of adjacent towns and villages. This medical work is carried on in China by three hundred fully qualified foreign physicians, with five thousand native assistants, including some five hundred and sixty students.

Dr. Arnold Foster, of Hankow, in his sermon on "Medical Missions" on Sunday night preceding the Conference, was right in taking the position that this department is not simply a handmaid of the gospel, but a real and essential part of that great Christian force which is moving to the conquest of the world. He mentioned having seen a poor little Chinese boy in Hankow with his ribs crushed in by a kick from his cruel father, a soldier whose legs were broken by a brutal officer, and a slave girl who was beaten almost to a jelly by her owners. In each of these cases the preacher said that medical intervention and the tender Christian ministry of the doctors in charge of the hospital where they were treated gave the Chinese a new and larger conception of a ministry which carried with it a full-orbed gospel.

The Medical Conference feels the need of textbooks and a periodical in the Chinese language which will meet an imperative demand for a literature which can be used in training native Christians in medicine and in that intelligent cooperation which will enable them to carry on the great work already inaugurated. The modest sum of six hundred dollars (gold) annually will meet the case. Surely some Christian physician at home will be only too glad to furnish this amount for five years. The English Presbyterian Mission has generously set apart Dr. P. B. Cousland for this editorial work. With this guarantee of success, other boards or individuals representing them should do the rest. The medical missionaries propose, out of their small salaries, to meet, if necessary, the expenditure required; but they should not be permitted to do it.

An exchange remarks: "As we understand it most Catholic priests receive very modest salaries, and yet we are not aware of there being any dearth of men ready to be servants of the church in this office." Here is a nut for some one to crack. Why is it?

QUARTERLY MEETING WOMAN'S BOARD.

Quarterly meeting of the W. B. M. P., held June 6. This had been planned for Bethany Church, S. F., but owing to strikes and bad conditions in San Francisco it was decided to hold it on the other side of the bay; and Park Church, South Berkeley, gave a cordial invitation to meet there, on Thursday instead of Wednesday.

A good number gathered, enjoyed a bountiful lunch, and considered the interests of the Board. Miss Richards conducted devotional exercises; secretary's report approved. It absence of the treasurer, Miss McClees, Mrs. Wilcox read her report: Receipts to date $6,641.20; in bank $3,488.88, of which $500 is for specials. The books will be closed on Aug. 31 so they can be audited before the annual meeting, and the auxiliaries are asked to be prompt in sending in their quotos. Mrs. Yarrow of Mill Valley, has volunteered to act as Superintendent of Literature; her ideal is to have an assistant in every church on the coast; she asked for 25 subscriptions to Life and Light, in addition to the 25 Mrs. Walz asked for at the last meeting, which were received. Every book is out from one of the traveling libraries.

Mrs. Wagner, Foreign Secretary, had a bag full of letters from the missions; many of them will be published in Life and Light. Miss Denton is very happy at the condition of her work. The World's Student Convention was held in Tokyo the first time in the Orient, and the students reached all Japan. The Missionary Conference in Shanghai brought together all missionaries of all denominations; the letters from North China speak of the deputation from the A. B. C. F. M.

Mr. Tenney told of the measure of success the American Board has this year; it will only take two postage stamps a week (one of them a one-center) from each church member of our denomination to raise the million dollars desired. Will not every one give 3 cents a week? Rev. Mr. Price, pastor of Park Church, welcomed the Board and invited to lunch.

In the afternoon a selection from Colossians was read, followed by many prayers, closing with the Lord's Prayer.

Rev. Mr. Sargent of Olivet Church, San Francisco, told of the Mission Study Class, one result of which was to increase the benevolences of the church more than tenfold. Miss Merriam gave an account of another class in the First Church of Oakland. The committee reported $1,415 in the fund for the Foochow kindergarten. Miss Fisher gave special report from Kusaie, and read from Miss Wilson's letter; it was urged that boxes be sent to her, to go on July 25, to reach her in time for Christmas. Mrs. J. F. Bakeman, 682 33rd St., Oakland, will take charge of contributions, consisting of thin goods for dresses, patch-work ready for sewing, dolls, cards, etc. Mrs. Price said that homemade canned fruits were very acceptable; anything dainty to wear, or books. Mrs. Price gave account of the work in Guam, begun in 1900, and now in charge of Rev. and Mrs. Case.

The President announced vote on change in Constitution, in article 5, making one Home Secretary, this vote to be at the Annual in September; she gave the thanks of the Board to the ladies of Park Church, for their generous hospitality.

Virginia Bufford, Recording Secretary.

Among the Churches.

California.

Oakland, Fourth.—Last Sunday $738 were subscribed to pay the balance of the indebtedness on the church building.

Oakland, Pilgrim.—Sixteen children in the primary department of the Sunday-school were advanced to the higher department last Sunday.

Santa Barbara.—It is expected that the new house of worship, which is being constructed at a cost of $25,000, will be ready for dedication in October.

San Jose.—Considerable spiritual uplift resulted from the recent union evangelistic meetings. A Sunday-school building to cost about $7,000 is contemplated.

Lawndale.—Four persons united with this church at the recent communion service. The church rejoices over the prospect of being able soon to remove its indebtedeness.

Oakland, Plymouth.—The Rev. A. W. Palmer, assistant pastor of the First Church of Redlands, has been called to this church. It is expected that he will enter on the work at an early date. The Rev. W. H. Cooke has been serving as supply for several weeks.

San Francisco, Bethany.—This church reports for last Sunday evening the largest evening congregation during the last two years. Among the persons uniting with the church during the last few months were persons from London and other parts of England, from Glasgow and other parts of Scotland and from Ireland.

San Mateo.—At the annual meeting, June 4th, the reports of the year showed that the church had lost 13 members since the last annual meeting, 3 by death and 10 by letter; 52 have been added to the roll, 19 on confession and 31 by letter. The present membership is 149, with 33 non-resident. The pastor's salary was raised $300. There is a spirit of interest and good-fellowship and practical activity pervading the church.

Redlands, First.—Instead of the usual mid-week Bible study and prayer service, recently, an address, "What the Sunday-school can Learn From the Public School," by Prof. Zumbro of the Riverside High School, was given by request. The audience assembled in the Sunday-school room to listen to this, and then adjourned to the church parlor for a social hour of conversation and questions on the topic, while fruit and wafers were served by some young ladies.

San Diego.—The Men's Club of the First Congregational Church, acting upon the advice of the pastor, Rev. Clarence T. Brown engaged Dr. David Beaton of Chicago, to give a course of lectures June 3rd to 6th, upon "The Bible in Modern Life," and "Modern Principles of Education," and offered it as a contribution to the civic and religious life of the city. Dr. Beaton gave eight lectures, speaking twice a day, at 4 and 8 o'clock. The attendance steadily increased until the audience room of the church in the evening was crowded. His teaching is constructive and stimulating, and his delivery the perfection of the conversational style. The Club is deeply interested in the "Men's Movement" in the churches, and Dr. Beaton's ability to make people see the imperial importance of the movement is one element in the marked success of this course of lectures.

San Francisco, Ocean View.—The progress made by this church during the past year has been most encouraging. The church building, nearly destroyed by earthquake, was soon placed on a new foundation, repaired, painted and carpeted by our energetic and loyal people—loyal to the church and loyal to the Heavenly Father. In July, 1906, Rev. W. R. Bair of Oakland, came as supply, and in September was called as pastor. Through his work among us the membership and congregation have greatly increased, and the Sunday-school from 23 to 117 in number. A Christian Endeavor Society of 22 members was formed May 12th, and all departments of the church work have grown beyond our greatest expectation. As the church has become free from debt, a large annex to the main building is now being erected for the Sunday-school and as a social hall. It is hoped that the church building, now too small, will soon be enlarged. During the past month of illness of Rev. Mr. Bair, the pulpit has been ably filled by Rev. Mr. Cartiledge, whose excellent sermons have brought spiritual help and interest to all. Our members and congregation are all at work; each havinga part in upbuilding God's kingdom in this suburb.

Washington.

Port Angeles.—It is hoped that a parsonage can be built this year. For some time the church has owned two fine lots only a few blocks from the church building, and several hundred dollars have been pledged toward a parsonage. Recently the matter of building was taken up again, and the prospects are favorable for the consummation of the movement this year. The church at Port Angeles has an excellently located house of worship. It is in line with the way the business part of the town will grow as soon as the proposed railroad is built, and will be very valuable property in a few years. The lots on which it is intended to build the parsonage are well situated also. In the Rev. G. N. Edwards the church has an excellent and consecrated leader; he has set his heart on getting this year the additional equipment of a parsonage—something every church should have—and it is to be hoped that his efforts and those of the devoted people will be crowned with success.

Seattle, University.—Work on the new building is progressing as rapidly as could be expected in all circumstances. It will not be ready for occupancy as early as was expected a while ago, but parts of it will be ready for use in December. The new building is greatly needed. Many departments of the church work have been at a stand-still for some time because of the lack of accommodations. The pastor and people ceased some time ago going out to ask people to come to certain of the services because they could not be accommodated. This has applied very especially to the Sunday-school. Undoubtedly the new building will give a great impetus to the work of the University Place Church, and Congregationalists widely will rejoice with the Rev. H. C. Mason and his people when it shall have been completed. As stated in The Pacific last week in the article concerning Plymouth Church, the new building will cost about $50,000. The

intention at first was to erect one that would not cost more than $35,000; but it was seen soon that this would not meet the demands of the field. The new building is but a short distance from the grounds of the State University; that part of the city has grown rapidly in the last half dozen years and will, as a resident section grow more rapidly, perhaps, in the next half dozen years than any other section.

THE RETURN TO BERKELEY OF DR. AND MRS. McLEAN.

The Rev. Dr. J. K. McLean, president of Pacific Theological Seminary, who, with Mrs. McLean and others, has been abroad for the last eight months, has returned to the home-land and is expected to reach his home at 2415 College avenue, Berkeley on Wednesday of next week. It is expected that Mrs. McLean will arrive in Berkeley on Friday of this week. The Doctor stops in Minneapolis to attend the National Conference of Charities and Correction.

The Rev. Dr. E. L. Smith and wife of Seattle, Miss Williams of Oakland, and the Rev. Dr. Van Dyke of Princeton University were companions of Dr. and Mrs. McLean during a part of the time they were abroad. The trip for some, but not for all of the party, included Great Britain, France, Italy, Greece, Egypt and Palestine.

From information which we had in Seattle a few weeks ago we do not expect the return to the coast of Dr. Smith and wife until after the meeting of the National Council and our benevolent societies in Cleveland, Ohio, in October. Before going abroad Dr. Smith tendered his resignation as pastor of Pilgrim Church, Seattle; but the church declining to accept it, it was withdrawn and a supply in the person of Dr. Sidney Strong of Chicago was secured for one year. Accordingly Dr. Smith will on his return take up again the work which he had carried on so devotedly and successfully for many years in our great Congregational center on Puget Sound.

NOTES OF TRIPS AMONG THE CHURCHES.

Mission Work Among the Japanese.

It is everywhere thriving. Mention was made last week of the anniversary of the first mission in Los Angeles, held in the noble auditorium of the First Congregational Church. It is worth noting that this church now, perhaps the largest and strongest church in that city, and one of the five or six largest Congregational churches in the country, pressed upon as all such churches are by many and manifold demands for its aid and for the presentation of good causes from its platform, claims it as a privilege not only to have one mission among the Chinese and one among the Japanese, both of which it claims in a truly Christian sense as its very own, but it sets aside two Sunday evenings every year for a representation of these missions in anniversary services, and with a hearty hand-shake it greets the superintendent, and through the lips of many of its warm hearted members says: "We are glad to see you." We" are **always** glad to see you." Its Japanese mission is housed now in a large lodging house, having about seventy rooms, courageously rented and furnished by Miss Harwood, the principal of the school, and already justifying her courage by the way in which Japanese sieze the privileges it affords, and by the financial returns, and the richer spiritual blessings that are flowing in.

The First Congregational Church in Pasadena follows the example of its elder sister, and perhaps even outruns its forerunner. We came in upon the monthly social evening of its Japanese mission. The sight was a feast for the eyes. The number of the earnest young Christians mingling with these "strangers in a strange land," taking part in their quiet games, leading them bye and bye in "America," and then standing with them as they sang their own weird national hymn, listening with them as their superintendent through an interpreter brought them good news of other missions, sharing with them the generous treat of cake and fruit provided. It was, all through, a glad and hopeful reply to the careless war talk just now current in the daily news. On Sunday evening came the second anniversary of this mission, with exercises of a surprisingly high character from a rhetorical or a literary point of view, and with offerings sufficient to ensure the well-sustained continuance of the work for a year to come.

A Notable Ministers' Meeting.

The Congregational ministers of Los Angeles and vicinity, hold monthly a ministers meeting similar to that which we of the metropolis (begging pardon of Los Angeles for our presumption!) hold once each week. On the 3rd inst. it was held at the First Church in Pasadena. Ministers and their wives with them, being the guests of Dr. Meredith. Dr. Kingman of Claremont, presented the address of the occasion on China as the strategic point in the advance of the kingdom of Christ to the conquest of the world. It would be impossible in the limits of this article to give even a meager abstract of this noble address. Speaking without so much as a single note in hand to fall back upon, with utterance rapid but distinct, each sentence compact, packed full of thought and facts, never hesitating even an instant in utterance, he demonstrated to the full the truth of that which he at the outset affirmed, and set us on fire within, to lose no time and to shirk no duty but to rise to meet our magnificent opportunity in that oldest and greatest of empires of the earth. The hospitality of the ladies abounded above all that their guests could consume, and we parted with a warmer love than ever to the pastor, and a strengthened, consciousness of the deep, true fellowship that exists among our churches.

Converted to the Graded Sunday School.

I did not visit Sacramento in order to get light upon Sunday-school work. I went for a visit to the mission of our Congregational church among the Chinese of that city. And this visit was made, and the work presented to the people on Sunday morning and a noble anniversary service was held in the evening, with bright Chinese children to the fore, and with offerings gathered amounting to about $250. But the deepest impression made upon me was through my visit to the Sunday-school, where what I had often in my folly declared to be impracticable, was found to be realized. A graded Sunday-school from kindergarten to High School, with quarterly examinations and annual promotions, and an interest such as has enlarged the school to more than four times the former size,—such as finds no place for substitute teachers because teachers are never absent, and pupils coming from all sorts of families, not as being sent, but as preferring Sunday-school to excursions to the Park and

everything else. I am not competent to tell how it is done, but I appeal to Mr. Booth to tell us about it so clearly and so fully that we all may be able to go and do likewise.—W. C. P.

OBSERVATIONS.

The other day the writer found himself in Arizona. If the place suggests hot weather, be assured some height of temperature was realized as we crossed the desert; but once east of the Colorado river, the Santa Fe train begins to climb, and soon one finds himself considerably exalted and the temperature not a little modified. As illustrative of the charm, may be the conversation of a well dressed lady returning to her ranch some sixty miles south of the railroad route. Once a fair maiden of Kansas City, she sought the society of a married sister in the growing town of Tonopah, Nevada. There she met the companion of her life; and evidently fortunate in their mining ventures, they are taking some of their riches and planting it in an Arizona ranch near Fort Apache. There building a modern house, connecting it by telephone with the railroad town, they luxuriate through nine months of the year, fishing, hunting, riding, camping and doing whatever their tastes and inclinations may prompt. Three months they spend in New York, but by that time surfeited with what the metropolis can afford, they hie themselves back to the "wilds of Arizona," rejoicing in the freedom and unconventionality of their surroundings, and perhaps almost ready to pity those who can do no better than spend their days in the mining camp of Nevada, or amid the orchards and groves of California, or the warm and dusty cities of the East.

After such an interview the writer was confirmed in his belief that all of Arizona need not be shunned because the summer months are approaching. And so with all the more anticipation he hastened to Prescott, where for a day or two he was to sojourn. On his arrival the sun was bright, and the mountain air so dry and cool that he could but be glad to have a short respite from the ocean's breezes, elevated as he was nearly a mile above sea-level. Prescott is nestled in an amphitheatre of hills, and the landscape is not always bright and green. There is a ruggedness that is attractive, and the scene grows in charm as one looks thereon. This was once the territorial capital; and the life during the legislative sessions, when representatives from the vast domain must come otherwise than by cars, must have been unique in the extreme. Deprived of this honor by Phoenix, its larger neighbor on the south, Prescott remains a county seat, of some four or five thousand people, and a mining center for a large surrounding region. Little farming is done, and so one misses on Saturday afternoon the great army of vehicles so characteristic of many a town of this size. And yet business is done. Some fine buildings stand on either side of the Court House Square, beautiful with shrubbery of various kinds. The leading hotel is a four storied brick structure. The banks are housed equally as well, and the Yavapai Club, if not so solid in its home, is yet so amply provided with accommodations of the modern type that business men find great enjoyment therein. Schools gather in brick structures, and the several churches are gradually improving their houses of worship. Prescott is having a slow growth; and one visiting it occasionally is impressed with the internal improvements which make so much for a town's permanency and attractiveness.

Congregationalism here is about a quarter-century old. Recently a $15,000 brick church has been provided on one of the best corners, and by its side is a comfortable eight room parsonage. The former was erected with aid from the Building Society, some of which is being returned as the installments become due. The pastor is Rev. R. W. Rogers, who with his excellent wife is making a fine impression on the church and the community. A native of Wisconsin, graduate of Beloit, and Chicago Seminary, he is in his third parish, having come here from Weiser, Idaho, about three years ago. Audiences are fair in number and fine in quality. Among others, are to be found a lawyer, a judge, three doctors, a banker, and several merchants. One may travel many miles in this Pacific West, and seldom, if ever, find in a town of the size of Prescott, a congregation whose families represent more of social standing, wealth and culture. Aside from the work of such a parish, this consecrated pastor is giving himself to suffering humanity as the latter may come to this center for restoration to health —a good work, in which his people and the community share. Not only so, but Arizona is upon his heart and mind, and in the midst of the great need, with Home Missionary funds so short, he is endeavoring through his church to reach out and evangelize the surrounding regions. Thus he helped in giving the gospel to Humboldt some eighteen miles distant, and to this end is publishing monthly "The Arizona Christian Miner," which already has an encouraging circulation, and which, he believes might be made of great power in the mining camps of the intramural region. With him the writer was permitted to spend a few hours at Humboldt, and to have delightful fellowship with Brother Owens, who only a few years since graduated at our own Seminary. He is holding the fort in this little town, created by the new smelter. His little church, costing $600, one-third of which the Building Society provided, he frequently has filled—fully fifty per cent. men. By its side is a reading room. Out some few miles he has two or more preaching stations, and is busy doing missionary work. Supported in part by the S. S. Society, he makes monthly journeys to various parts of the territory, and agrees with Brother Rogers, that if more money could be expended by our organizing forces we might accomplish much good in Arizona. At present we have eight churches, but more might be established. Some think there is room for us at Phoenix, and if some large hearted and wise minded man could give all his time to aggressive work, Congregationalism would grow and the kingdom of God be thereby advanced.

Perhaps that day will come. Who knows but that ere long that vigorous youth, the Home Missionary Society of Southern California—clear in vision, lofty in aspiration, mighty in resources—while ministering to the needy of its own sunny clime, will hear a "Macedonian cry" coming from Arizona, "Come over and help us," and in response thereto, more dependent than ever upon the great Head of the church, will stretch forth its arms and work a mighty work in the redemption of this, today, somwhat neglected territory.

And then, if that somewhat older youth, whose vision is no less clear, and aspirations no less lofty, and resources no less abundant; whose birth and

youthful promises owe so much to the self-sacrificing labors of Northern California's recent Superintendent of Home Missions, shall hear Nevada's cry, and stretching out its arm, growing constantly larger by unremitting toil, aid in developing Christian civilization in the sage brush state, may it not be that ere long Oregon, within whose borders Congregationalism on the Pacific coast had its beginning, will arise in her might and invade Idaho in behalf of the Kingdom—and Washington, never content until the utmost is realized, will push her advance guard into Montana, and thus the solid Pacific coast made, what it is ,largely by the missionary spirit beyond the mountains, will roll its influence eastward and meet the growing tide which the Atlantic seaboard and the Mississippi Valley are soon, we trust, to send toward the sunset sea? So may it be! Hasten the day, Lord of the whole earth, and Saviour of mankind!

Observer.

AN ORDINATION AT FERNDALE.

While the denominations are discussing union pro and con, here and there, in individual cases, the real thing is being consummated. The recent ordination of the Rev. Arthur B. Roberts, at our church at Ferndale, Humboldt Co., is an illustration. By birth and training he was a member and minister of the United Brethren Church. Two years at Otterbein University, Ohio, and the full course of reading required by his denomination had given him a good educational equipment for his work. Under license from his own church officers, he had filled one appointment at Laurel, Nebraska, and another at Fresno, Cal., doing successful work and winning a large place in the hearts of his people. But the ill-health of his wife necessitated a removal from the heat of the San Joaquin Valley and he accepted a call to supply at Ferndale. His membership was transferred to the church and later, when called to be its Congregational pastor, he accepted subject to the advice of a council. On May 28th the Congregational churches of Humboldt county, in council assembled, set their seal upon this union, by unanimous approval. At the ordination services the sermon was preached by the Rev. T. J. Bauder of the United Brethren, the ordaining prayer was made by Rev. H. Melville Tenney, and the right hand of fellowship given by Rev. J. Perry Ratzell. The church is thriving already under his efficient leadership and is happy in the prospect of better things to come.—T.

THE CHILDREN'S WEEK.

In First Church of Redlands.

The time including the first day of June may well be so called. That Sunday was our Annual Children's Day. The primary, intermediate, and senior departments assembled at the usual Sunday-school hour in their several rooms for opening exercises. Then they all came together. The primary class came marching in to music, and its graduating class went through Scripture and Bible truth recitation, showing the careful training of their leader, Mrs. J. V. A. Love, and received diplomas of graduation. The auditorium doors were thrown open showing all the little ones seated together in view of the assembling audience , while into every door of the main room came filing in the main school by classes to reserved seats, filling nearly half the large auditorium. The singing and speaking by the children, and the admirable addresses by the assistant pastor, and the baptism of infants, all emphasized the beauty and value of Children's Sunday.

The first day of June brought our annual Cradle Roll Party, when 111 little ones under ten years of age assembled for games, songs and story, bringing their 25 cent offerings for missions. Six life-memberships this year helped to enlarge the fund so that $25 each will be sent to home and foreign missions, besides paying 57 subscriptions to the "Mission Dayspring."

This annual gathering is always a most happy occasion, but this one was especially interesting in that it was the **tenth** anniversary of this organization in this church.

During this ten years, 347 names have been enrolled, 106 graduated. Some have been lost by removal.

On the day of this party, there was an enrollment of 213. In graduating 12, and losing 6 by removal, the present membership is 195. There are now 32 life-members. These years have brought in a total offering of $335 for missions, and $132.20 has been paid for subsriptions to the "Mission Dayspring."

Mrs. John P. Fisk has been the efficient and successful leader during these ten years, but she says, "I have reached the **ten years** limit, and graduate with the rest." May another faithful servant of God and of the children, be found upon whom her mantle may rest in this work.

QUARTERLY MEETING OF THE WOMAN'S HOME MISSIONARY UNION.

The Woman's Home Misisonary Union will hold its quarterly meeting Thursday, June 20, in Market Street Church, corner Market and 19th Sts., Oakland. The 14th Street car (marked Hollis) passes the church. Key Route station at Market and 22nd streets. Sessions at 11 a. m. and 1:30 p. m. Lunch served at the church as usual. Every one most cordially invited.

OPPORTUNITY FOR EDUCATION.

The Ferrier-Brock Company of Berkeley are offering for sale one of the most popular and profitable boarding houses in the University Town. It is adjacent to the University Grounds and has an established clientage. There are rooming accommodations for 30 people, while the dining-room accommodates 50. This offers a favorable opportunity for some party wishing educational advantages for their children, together with a profitable business.

For the Father's eye is on us,
Never off us, still upon us,
Night and day,
Work and pray.
Pray! and work will be completer;
Work! and prayer will be sweeter;
Love! and prayer and work the fleeter
Will ascend upon their way.

—Dora Greenwell.

A MENNONITE IN POLITICS.

Only Members of Sect to Sit in Legislative Body.

[From the Kansas City Star.]

John P. Thiessen, member of the Nebraska House of Representatives, a prosperous farmer and banker of Janses, is said to be the only Mennonite who ever sat as a member of a legislative body. The Mennonites do not believe in war and fearing that participation in elections and government might make them subjects for the army, they have until recent years refused to take any part in political affairs. Mr. Thiessen is one of the more liberal-minded members of the sect, and he was among the most industrious members of the Legislature which recently adjourned. He was a "square deal" member and voted for every reform measure that was considered by the House.

There are about two thousand Mennonite families in Nebraska, living in about five counties in the southeastern part of the State. One colony came from Germany, the others from Russia. All of the speak the German language. The abhorrence of war has clung to the descendants of Menno Simon, the Catholic priest of Holland who founded the sect about 450 years ago, and it has been the cause of their migrations. It was because they feared service in the Russian army that the great migration to America took place in 1874, when Mr. Thiessen and his family, together with thousands of other Mennonites, came to the United States. All of them were slow to become citizens.

Not until Mr. Thiessen was nominatted for the legislature did he obtain his final citizenship papers, and he is now too old to be drafted for military service.

"A majority of the Mennonites think we should have nothing to do with the governments of this world," said Mr. Thiessen. "They still refuse to vote. They keep their own counsel and want to live with their own people and away from the temptations of the world. But many of them are beginning to see that it is their duty to help shape the laws. Some of our preachers, even, are looking at it in the same way. Last winter one of the bishops of our Church visited me in Lincoln and took great interest in the proceedings of the Legislature. But he is one of younger generation. The old preachers still cling to the old ideas."

In 1795 Catherine II. of Russia made a covenant with the Mennonites whereby they were to be granted perpetual immunity from military service. But this was revoked many years later, and in 1871 announcement was made that after ten years all Mennonites would be liable to military service. Thereupon they began leaving the country in great numbers.

The colony which located at Jansen, Neb., in 1874 invested $85,000 in land at from $3.50 to $5 an acre. They still own this land and have acquired much more. A great deal of it would now bring $100 an acre. But the Mennonites do not want to sell.

"If I knew you and you knew me—
If both of us could clearly see,
And, with an inner sight, divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness:
Our thoughts would pleasantly agree,
If I knew you and you knew me."

The Home.

"I am glad to think
I am not bound to make the world go right,,
But only to discover and to do
With cheerful heart the work that God appoints

A MORNING PRAYER.

Lord, I know not what is before me this day, but thou knowest. I desire to leave all in thy hands, and to place myself at thy disposal. Do for me as thou seest best. Prosper me in all that I undertake. Give me good success, if it be thy will. But, if thou seest that crosses and disappointments are better for me, give me grace to accept them as from thee. Enable me to bear them meekly and cheerfully, and to say, Father, not my will, but thine, be done. O my God, make me happy this day in thy service. Keep my conscience void of offense. Let me do nothing, say nothing, desire nothing, which is contrary to thy will. Give me a thankful spirit. O, for a heart to praise thee for all that thou hast given me, and for all thou hast withheld from me—Amen.

FAMILY LIFE.

It is a deplorable fact, but none the less true, that, compared with other countries, we Americans have little united family life.

Such a thing as a young man or woman having a friend who was not also the friend of every other member of the household, would not be countenanced in England or Germany, any more than would one member of the family be allowed to go off with his or her particular "crowd," irrespective of father, mother, brothers and sisters. We cannot help being struck with the different condition of affairs in this respect when returning to our own beloved land.

We Americans are almost too sufficient unto ourselves. Our interests are diversified, and detached, many times, from those of the rest of the family. A girl is often far less a companion to her own mother and sisters than to some "chum" of just her own age.

This "chum" question is a problem. Not infrequently it exhausts the personality, drains whatever originality a girl possesses, and creates in her a desire to be identically what the other girls of her set are, until the mother may well feel that instad of a thinking, capable daughter, she has only a "type," not different in dress, manners and ideas from hundreds of her age and class.

We need to draw the cords of family life and influence a great deal closer; to have each child filling his or her place, like a cluster of blossoms on the parent stem; to have a unity of interests. Not a father absorbed in business, a mother in household cares, a daughter in social engagements, and a son in college life; so scattered in ideas that when they come together one hardly understands the other's conversation.

Is there anything more delightful than the evening meal in a thoroughly congenial Christian family? When the work of the day is done, and each gathers round the board eager to hear and tell what has occupied them since morning; when every detail, down to Johnny's account of a good baseball catch, is listened to with interest, and gives excuse for a universal ripple of merriment; when the suggestion that mother

looks tired turns every eye to her as to the pivot upon which their lives swing; when father's opinion is sought on every subject under the sun, from social problems to "water-swings"—surely the Master's benediction rests upon such a gathering.

But let us not be selfish in our family life. Bring others in to share it. How often do we think of invitingsome stranger, some one with whom life has not gone over-well, to stay with us for a few days, or even to share a genuine home meal? And yet the wife of a minister in the Northwest, the mother of five children, and with only a small frame house for a resting place, sets aside one room for just this purpose. "You can think," she wrote recently to a friend, "what a good time I have coddling these 'down' ones, and making them feel that life is not so dark, after all."

What a work for God! To bring the lonelv and discouraged into our home, and send them on their way strengthened and uplifted! And yet such a work is within the power of many a Christian woman who has "bread enough and to spare." God help us to use the homes which he has given us to his glory and praise!—Mary L. Cummins, in New York Observir.

The Quiet Hour.

"I will trust in Him
That He can hold His own; and I will take
His will, above the work He sendeth me,
To be my chiefest good."

COMFORT.

"As one whom his mother comforteth, so will I comfort you." It is long since some of us felt the touch of our mother's hand, but we can never forget it. She knew exactly how to soothe us: her hands had in them the softest, gentlest, tenderest touch of any that we have known. Our father led us on to strong and heroic deeds, but our mother comforted us. We used to go to her when we had cut ourselves on the stones, and afterwards, when our school-fellows set on us, and when we failed in our examinations, and when our first love-match miscarried, and when our baby-child died, and when we met with our first rebuff and disappointment. Oh, mother, mother, it will be a fair day when thou and thy child shall meet!

There is the element of Motherhood, as well as of Fatherhood, in God, of tenderness as well as strength, of the infinite self-sacrifice of which the mother's heart, in all lands and ages, has shown itself capable.

There is more of this quality in God than ever dwelt in the heart of mother. "Can a woman forget her sucking child, that she should be unmindful of her son? Yea, she may forget, yet will I not forget thee."

The other day one of my workers came on a poor girl in a condition of deplorable misery. It was near Waterloo Bridge, and the hour was 2 a. m. From being an artist's model, she had sunk to the lowest depths of depravity. After a considerable amount of persuasion, my friend took her to her home, and on the following morning brought her to her mother's residence. The dear old lady had not seen her for more than two years, which had been filled with unceasing prayer. She said: "I knew my child would come back, and I have kept her room and bed always ready for her, clasped her to her heart, led her to her room, and the ocean of her forgiveness closed over the memory of that sinful and terirble past. Will God do less? "As one whom her mother comforteth!"

THE DAILY TASK.

I thank Thee, O Love divine,
For this familiar task of mine,
This humble service which I pay
Out of my heart and strength, each day.

Sometimes the toil may irksone seem;
Sometimes, perchance, I pause to dream
Of grander work—yet not for long;
"My task for me," is still my song.

Long since I learned that wholesome truth—
The heritage of age to youth—
That calm content and patient strife
Bring surest inward peace to life.

To do what God appoints; to bend
All soul, all strength, to that one end;
To bear in love our burden's stress—
Ah! this is life's true happiness!

—James Buckham, in Wayside Altar.

Young People.

WHAT A BOY CAN DO.

These are some of the things a boy can do:
He can shout so loud the air turns blue;
He can make all sounds of beast and bird,
And a thousand more they never heard.

He can crow or cackle, chirp or cluck,
Till he fools the rooster, hen, or duck,
He can mock the dog, or lamb, or cow,
And the cat herself can't beat his "meow."

He has sounds that are ruffled, or striped, or plain;
He can thunder by like a railway train,
Stop at the stations a breath, and then
Apply the steam and be off again.

He has all of his powers at such command,
He can turn right into a full brass band,
With all of the instruments ever played,
And march away as a street parade.

You can tell that a boy is very ill
If he's wide awake and is keeping still;
But earth would be—God bless their noise!—
A dull old place if there were no boys.

—Nixon Waterman.

WHAT MAKES A BOY POPULAR?

What makes a boy popular? Surely it is manliness. During the war how many schools and colleges followed popular boys? These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word, and who will pledge his honor to his own hurt and change not,

will have the confidence of his fellows. The boy who will never hurt the feelings of any one will some day find himself possessing all sympathy.

If you want to be a popular boy, be too manly and generous and unselfish to seek to be popular; be the soul of honor; love others better than yourself, and people will give you their hearts, and try to make you happy. This is what makes a boy popular.—Apples of Gold.

I'LL PAY YOU FOR THAT."

This little parable by an unknown author teaches its own lesson:

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said, "I'll pay you for that. So the duck flew at the old hen, but as she did so her wings struck an old goose, who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so her foot tore the fur of a cat who was just then in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose; but as she did so her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat, but as she did so her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so her horn grazed the skin of a horse who stood by the tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! And all because the hen accidentally stepped on the duck's toes.

"Hi! Hi! What's all this?" cried the man who had the care of them. "You may stay here," he said to the hen; but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to the fold, the hog to the house, the cow to her yard, and the horse to his stall. And so all their good times were over because the duck would not overlook a little hurt which was not intended.

"A little explained,
A little endured,
A little forgiven,
The quarrel is cured."

THE MYTH OF THE SUNFLOWER.

Jack has just brought a big yellow sunflower, that Mrs. Hall had given him, in to his mother, and she had told him this little myth about it, which seemed very pretty to him:

Once upon a time the very first sunflower came out on the bank of a river.

It looked all around at the sky, at the water, and the beautiful green grass, and thought it was such a lovely place that it would like to stay there forever, so its roots finally struck down deep into the soil and it began to grow.

The little flower loved everything about it that God had made, but it admired the sun most of all.

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"Oh," thought the new flower, "how I should like to be like that beautiful sun, always making somebody warm and happy!"

And the flower thought so much about the sun and admired it so much that every day it grew more and more like it, and one day somebody came along and saw this big yellow flower growing on the bank of the river and said, "Why, how much the flower looks like the sun! Let's call it the sunflower." And that is what we've called it ever since.

"And, Jack, dear," mother said, "we all grow to be like those that we admire, so I want my boy to love only noble, good things, and that he will grow to be like them. Whenever you see a sunflower you can think of that."

WHEN MOTHER IS AWAY.

The house is such a dreary place when mother is away;
There isn't fun in anything, no matter what you play.
The dolls just sit as stupid, and act so still and queer—
They always say such funny things when mother's by to hear.

The little china tea-set looks so lonesome waiting there;
There's no fun playing party and eating only air!
It isn't like the lovely things you must believe you see
Upon the plates and saucers, when mother comes to tea.

There's no use doing up your hair and dressing up in style,
You know it's just pretending and you're Betty all the while.
You never hear a whisper from the chairs against the wall!
"Dear me, what splendid lady now is coming here to call!"

The pictures in the picture-books are never half so fine,
The stories won't come out and talk for any pains of mine;
An hour goes so slowly, it's almost like a day,—
The house is such a lonesome place when mother is away.

Rubie T. Weyburn, in Good Housekeeping.

WHAT AUNTY SAID.

"My Aunt Katherine has 'leven cats," announced Lucia Holland.

"My Aunt Rosalia has twenty—she sells 'em."

Then from Eloise Cabot: "I know a boy whose mother has an aunt that keeps thirty-one cats and a hired man to wash 'em and feed 'em." The tone of Eloise was calm, but her eyes glinted little triumphant glints.

Then Aunt Patty spoke: "My uncle Sam keeps more than three hundred cats."

Lucia Holland was triumphant. Who could say more than that? Three hundred cats! And everybody knew that Lucia Holland's Aunt Patty told the truth.

"Yes," went on the pleasant voice, "three hundred and odd—I don't know how many odd cats he has. It seems like a good many, doesn't it?"

Oh—oh, yes, it seemed like a good many! Lucia's cheeks were turning a soft pink color—but of course she trusted Aunt Patty.

"But—I don't see where he keeps such a heap as—as that," commented one.

"Oh, he doesn't keep them in one place, of course. I believe he keeps them in about fifty places—post offices, you know."

No—oh, no, they did not know. Seemed as though they did not know much of anything.

"Yes," he keeps them in the post offices of the largest cities, where they can attend to the rats and mice that otherwise would chew holes in the mail sacks, and likely as not bore holes through bags of letters. My Uncle Sam's cats attend to those rats and mice, I assure you! Before he sent them around to the post offices a good deal of serious harm was done, especially in a great place like New York City. I think myself that Uncle Sam did wisely. I've a great opinion of his wisdom."

A moment's silence while Aunt Patty threaded her needle. Then it was she who first spoke:

"Of course, no one could expect the postmasters of these big city offices to pay pussie's board out of their own pockets. Dear me, no! My Uncle Sam would never think of such a thing. He is too independent, I can tell you. He pays these postmasters from eight to forty dollars for his pussies' board"—

"Oh, my! We've got a boarder, and she only pays five dollars a week, and she's a human!" broke forth one girl in astonishment.

"Eight to forty dollars a year, I meant," laughed Aunt Patty. "My Uncle Sam is pretty well off, but I don't think he could afford as much as that a week! The postmasters send in their boarders' bill at the beginning of each quarter, and Uncle Sam pays them promptly."

Lucia had been thinking hard. Now she spoke:

"If he's your Uncle Sam he's mine, too," she said, proudly. "My great, great, anyway."

"Of course!" Aunt Patty smiled. "And Eloise's too, and the others."

"What?"

"Oh!"

The "oh" was Lucia's for all at once she understood. The idea of not knowing it before!

"I know!" she cried. Uncle Sam's only his 'nitials—his whole name is United States!"

No wonder all the others laughed then.—Annie Hamilton Donnell, in Youth's Companion.

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THE BOY WEBSTER.

The childhood of Daniel Webster did not show the man. He was a crying baby and a pale, weak, sickly boy, the slimmest child in the family; but at manhood he had a large, stately frame, a massive head, and an iron constitution. The change had been effected by working on his father's farm, indulging in outdoor sports, and living a frugal, temperate life. So robust and large was his body and so impressive was his walk that the coal heavers in London paused in their work to stare at him as he passed them.

Sydney Smith likened him to "a steam engine in trousers," adding, "He is a living lie, because no man on earth could be as wise as he looked."

Carlyle called him a "parliamentary Hercules," whom "one could incline at sight to back against the world."

Perhaps the greatest physical compliment he ever received was that paid to his mountain of a head. When Thorwaldsen, the Danish sculptor, saw Webster's bust in Power's studio in Rome, he exclaimed: "O, a design for Jupiter I see!" With difficulty he was made to believe that it was the head of an American.

Webster's early life contradicts the popular notion that man is the creature of circumstances. He, on the contrary, made circumstances his creatures. One of his friends, writing after his death, said: "His school time was much interrupted, and from his own lips I learned that Webster's struggle for an education was from his early childhood to his thirtieth year. Every step in advance was contested by obstacles which he met with a lion's heart and with a lion's courage overthrew. His books were few at a time. There was a copy of Watt's Hymns, a cheap pamphlet copy of Pope's 'Essay on Man,' and the Bible, from which he first learned to read, together with an occasional almanac. He used to say that at the age of fourteen he could recite the whole of the 'Essay on Man.' He entered Dartmouth College in 1797, but was desperately poor. A friend sent a recipe while at college for greasing his boots. He wrote back and thanked him very politely. 'But,' he added, 'my boots need other doctoring, for they not only admit water but even peas and gravel stones.' ""—Youth's Companion.

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